

STATEMENT

OF FAITH

PHILLIP E. EBERLE

As I begin to write down what I believe on my "Statement of Faith," I find myself at once frightened and amazed. I am both frightened at what conclusions I may come to in this paper and amazed at how some of my thought patterns and beliefs have changed since coming to Metropolitan Community Church lo those seven (?), seven (!) years ago. And sorting them out seems to be an utmost chore. I thought that I did not want to offend people with what I believe. But at the same time, I know there must be room for all beliefs in the Fellowship. Also, it's hard for me to express myself sometimes in clear terms. So, at times, I am sure I will have to ramble around a point several times before I get to it. I hope that the reader will forgive. I also realize that some of my beliefs may be sexist and/or racist. I am a white, 31 year old male. Therefore, I am sexist and racist. Twenty-some years of upbringing has not yet been totally erased. But I, like evryone else in this crazy world, am trying to explore and change and with God's help I have and will change.

When I ask myself "what does God mean to me?" I find myself overwhelmed. I know that God can be, and is indeed, many things to me. Even though I was raised to believe that God was a "get even" God or a God to be feared, I have come to one major

conclusion. My God, the only God, is a loving God. God loves all things and all people. But God does not always like all things and all people. God does disapprove of people's actions and indeed does show this disapproval. But I have found in my own life that God does not necessarily punish or cause retribution. I believe God shows disapproval of our actions like any good parent does. God lets us get into trouble. I do not believe that God causes things to happen. I do believe, however, that God lets things happen. I believe that God sets a pattern for our lives and makes us well aware of that pattern. It is when we were off that pattern that we get ourselves in trouble. It is only when we do things that are not right for our individual lives that we find ourselves in a total mess. But the amazing thing about this is that God is always there to rescue us. I believe that all aspects of my life are guided by God and, in turn, by the teachings of the one son, Jesus Christ.

Here I must pause for a moment of honesty. It is hard to write this because it perhaps is not all too popular with some people in Metropolitan Community Church. At least, it is not that popular in the Northeast District. I believe

that God is very much female and male. I believe that God must be preached to everyone in this degendered or duo-gendered form. But to me personally, in my private prayers and meditations, I will always relate to God as Father. That does not preclude my believing, however, that God is both male and female. I believe that God can be Mother, Father, Friend, Daddy, Mommy, Lover, Consoler, Creator, Great One, or any other label or title which anyone wants to put on God. It is only to say how I personally relate to God. And I personally, in my own faith, relate to God as Father, as He. This paragraph was amazingly painful to write. I hope the reader will excuse.

I believe that God created all things in the world. I believe God created all living things and I believe that God created man and woman together as equals. I believe that evil was brought into the world by man, by Adam. I believe that by Adam disobeying a direct command that the world fell into evil and that evil pervaded the world. I believe that people did not know what sin was until the law was brought into the world. It was through sin that death entered the world and death pervaded the world because all people had sinned. From the time of Adam until Moses because there was no law that sin

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could not be accounted for. But by disobeying direct commands people sinned. But I also believe that by God's grace we are all saved. We were all offered that grace in the person of Jesus Christ. And I know that the real gift to us of Jesus Christ outweighs anyone's sin. If the sin of one man helped death establish such a hold on the world, then I know that God's gift of grace through the single man, Jesus Christ, is so much greater. If sin and death were brought into the world by one man, so is life brought into the world by one man, Jesus Christ.

I know that my life is justified by God's grace. I know that I am a sinner. But I know that even though I am a sinner, my life is justified day by day by grace. I know that I died to sin. I believe that I was baptized in a holy union with Jesus Christ. I became one with Jesus Christ. I know that I also died with Jesus and I know that I rose again a free man. And I believe each day that I am rejustified by God's grace and reborn into a life eternal with Jesus Christ.

I believe that God wrote the laws which were handed down to Moses and then handed down by Moses to the people. And I believe that in that time until Jesus Christ that people had to have these laws, that they needed some kind of guidance by God in order to live. The Levitical laws in turn were needed in that time. It was a time of uncertainty. People were perverting the worship of God. They were not living up to the true standards which God set forth. So

the Levitical Code was established as some form of guidelines for that time. And the people lived under those guidelines so that the worship of God could retain its true meaning. But God gave his only Son to us that we could learn new ways of thinking through him. By Jesus Christ's life, death and resurrection we were put under a new slave master. No, the old laws were not automatically erased. But we were given salvation. We have been given a life eternal. Jesus Christ died for our sins and we know that, even though we sin, our sins are forgiven. We are a new people, indeed, a chosen people, a royal priesthood of believers. Washed and cleansed and born anew, we have been given life! We have taken on the yoke of Jesus Christ. I have entered the bondage which sets free, a bondage to serve Jesus Christ at all times but yet a freedom to breathe, to be at ease, to know that my sins are always to be forgiven. I believe that God truly created all people equal. But I believe that people have taken God's creation and perverted it to their own comfort. I believe that God does continually test people's love, endurance and allegiance. And part of that testing was the creation of diversity. I believe that God created us all equal, perfect and different. I believe the white-male supremists of this world are being continually tested to see if they can accept God's beautiful creations. I believe that the sexism and racism which exists today are an outgrowth of people's inability to accept God's creations. And I believe

that this, in the end, will result in the judgment of us all. I believe that God has given us all paths to take in our lives. I believe that God has given us all standards by which to live. And I believe that, even today, we are failing to live up to those standards by our discrimination of people because of sex, race, age, and class. I believe that I continually fail day by day. But I also believe that God grants me new wisdom day by day to understand more about other people. In my faith I know that God takes me on a new journey and it is by God's will that I am able to open myself to new ideas. It is by God's grace that I am able to change in mind, voice, and action. I believe that God is constantly holding me up, supporting me and giving me the courage to take that one more step in accepting and dealing with differences in my world. I know that God is again testing me and trying to see how much I am willing to change and grow. And in this I both rejoice and weep, because I know that this is probably the most difficult task which God has set before me.

I believe that God has created all living things, animal and plant. I believe that God created these along with our natural resources as a gift to us all. I believe that it is a must for all people not to misuse that which God has given us. God also has given us wisdom to handle such things as natural gas and oil. But I know that we have misused this wisdom. We have polluted the rivers and streams and oceans, which are not ours but God's. We have been gluttons for food, misusing both plant and animal. And we have gone against the will of God in overusing and misusing all our natural resources. I know that every day I am polluting my body

which is God's temple, which God has made. And every day I too, like everyone else, misuse the gifts God has given me. I am somewhat angered by people who misuse and gluttonize these gifts. I believe also that in the end time we will also be judged for our behavior. Again, I believe that I, like all people, am struggling with this. Each day brings me closer to understanding and accepting God's plans for me in these things.

I believe that one command which God has given me is tithing. God has told me that ten percent of my income is God's. God has also told me that if I give ten percent of my income to God or the Church that it will be returned to me manyfold. This has been proven in my life. I know that many times when I tithed, I was left with little to exist on. But I believe it has been through a miracle that I have survived. I believe that God has always provided for me when I needed it. I believe that I have recieved many rich blessings from God for tithing. If everyone would faithfully and cheerfully tithe, the Church would turn into a driving force in this world. When God spoke to me about tithing it included far more than just money. I believe it includes tithing time and tithing talents. I believe that I must also tithe at leastseventeen hours a week to Jesus Christ and the glory of God.

I know that this can be done in prayer, reading of Scriptures or direct work for the church. But I know that the tithing of time also has richly blessed my life.

I believe that God has given me, and all of us, certain talents that must be used for God's glory. There have been times when I thought that I had little or no talents at all. But I believe that God has challenged me to find the hidden talents I have and to develop these talents. I believe that God has given me a singing voice to use to God's glory. I know I have been given the talent to teach children about God and I have used it. God has given me the talent to preach and reach people. I know that I have been given the real talent to be a waiter and I know that all my talents must be used for the glory of God and the Dominion.

I believe that God has given me sexuality and it is imperative that I use sexuality in a responsible and, yes, even in a rejoicing way. I believe God gave us sex as a way of showing our love for other people. I also believe that God has given me the wisdom to separate love from sex and sex from love. I believe that it is possible to have both love and sex in a one night stand just as it is possible to have sex without love in a ten year relationship. I believe that it is also very true and possible to have love without sex in a ten year relationship. I believe that God has again tested the world in this matter. In the world of my gayness, I believe God is trying to see if sex is

used responsibly. But even more important, if the gift of love which God has so immensely poured out on us, is being shared with the rest of the world. I believe because of the presence of God in my life and in my very being that some of my most spiritual moments with God have been spent in bed with another person. I believe also that God has given me, and all of us, other people with which to share our lives. And I believe that one of the supreme tests that God has placed before me is to accept another person for my lover because of Spirit and love and not because of body. I believe that God has given me also a gift of pleasure to be shared and to be used. It is only in the responsible use of this gift that we are made whole in the sight of God. I believe that God has given me the gift of love for other people and that this gift will be one of the primary movers or forces in the world. I believe God has placed upon me the burden of loving all peoples regardless of physical appearance. And I believe that God has made me perfect in God's sight and that all others have been made perfect. I believe that with all my heart and soul that God makes nothing imperfect. Imperfection comes with how we as lowly humans come to view others. I believe that God is once again entering our lives and making us deal with all people. I believe

I am being led in a struggle of self-acceptance and a struggle of acceptance of others. I know that the glory will come when I am able to see God's perfection in all people. I believe, however, that the glory is still far away in my life as it is in all people! Once again, I am changing -- a constant evolution of all times, a constant change of heart and mind and soul. I believe it is my only consolation to praise God for this struggle.

I believe that my God is an all-loving, all-caring God. And because God is an all-loving God, God sent the Son, Jesus Christ, to this earth. I do not believe the question of whether it was a virgin-birth matters in the end. I believe that it was not Jesus' birth, life or death which has the real meaning in the world today. It is the resurrection of Jesus and his ascension into heaven that rules our lives today.

what
happened in
the resurrection

I do, of course, believe that a virgin-birth was and is possible as I believe that all things are possible with God. But I also believe that I cannot give a concrete answer about the birth of Jesus because I feel that it is the resurrection of Jesus Christ which rules us today.

birth

I believe that Jesus Christ was brought to this earth at a time picked by God. I know that God had to know when the time was right. I believe that Jesus Christ was baptized by water and by the Holy Spirit in

order that he might teach the goodness of God. I do not believe that Jesus was gentle, meek, and mild. But, instead, I believe that Jesus was the only real revolutionary of our world. I know that Jesus had a temper and used it. I know that he was given to anger, uncertainty, and even at times despair. Like all persons, he walked and talked. But what set him apart was the fact that Jesus was anointed by God to preach and teach in a revolutionary way that has never since nor will be reached again.

Jesus was revolutionary in that he not only questioned authority of the time but indeed went against it. Jesus did not come to preach to the saved, the clean, the rich, or the righteous. I believe that Jesus came to preach to the dirty, the diseased, the despised, the poor, and the sinful. And that was revolutionary in his time. In this respect, Jesus' ministry was a ministry that even today is being carried out by the Universal Fellowship of Metropolitan Community Churches all over the world. Jesus Christ preached what I believe is the basic belief I have and that is: all are welcome. I believe also that Jesus Christ did this for a reason. I believe that Jesus was told by God that these were the hardest people to minister to. And I believe that by Jesus Christ ministering to these people that we are told even today where the ministry of all churches should lead us.

I believe when Jesus Christ came into this world he knew the

plans for his life and death and that he worked to those goals. I truly believe with all my being that I was born with Jesus Christ. I lived with Jesus Christ; I died and was buried with Jesus Christ and that I rose again.

I know that Jesus Christ came into this world also to save it from sin. I believe that by Jesus' life, death, and rising again that I have also rose again to be born again. I believe I have truly been washed in the blood of Jesus, the blood which was shed for me on that cross. And I know that by being washed by that blood that I have been redeemed. I have been saved from sin. Jesus was sent to wipe away sin and death and did so by his sacrifice upon the cross. Jesus Christ died upon that cross and with his death sin has been taken away. Yes, I know that I still sin. But I know that because of his sacrifice that by asking for forgiveness to God through Jesus Christ my sins are forgiven.

I believe that by Jesus Christ's resurrection that I was raised up again. I was raised up to begin life anew. I was raised up to life for the first time and I was raised up to "go and sin no more." I believe I have been given a life everlasting, a life eternal which no mortal can take away from me. I have been given "The Promise." And I have claimed it. I know that by my claiming that promise of everlasting life, that promise of forgiveness of sins, that promise of God's love and Christ's adoration that I have been born again! I believe that by claiming

Jesus Christ as your personal Savior, as your Lord, and as your Master, that you are then saved, that you are then born again "not of mortal percentage but of immortal." I believe that by claiming Jesus Christ as my personal Lord and Savior that I have entered the bondage which sets free. I believe that I have entered a life of beautiful servitude or slavery of God's will, a new life of serving Jesus Christ and my God but a life of freedom, of inner joy, of inner peace and solitude. I believe that when I entered this life for the first time I felt free and at peace because, for the first time, I knew where I was going instead of where I was coming from. My past was washed away and now I believe I live for the future.

I believe that Jesus Christ was God manifested in faith. I believe that Jesus Christ is God and there is no other. Jesus Christ came to earth as God to save us, to cleanse, to begin anew and when Jesus Christ, the Son of Mankind, returns for the last time the dead will be lifted up and the believers will be saved.

I believe that Jesus Christ lives in the world today. I believe that Jesus dwells within me and around me and guides me always. And I believe truly that "greater is he that is in me than he that is in the world."

I believe that the Holy Spirit is in the world today. I

believe that the breath of God hovers over all of us. I believe that the Holy Spirit dwells within each of us. The Holy Spirit helps direct our lives. The Holy Spirit comforts us and rejoices with us. I believe the Holy Spirit is the breath of God in us all. I believe that the Holy Spirit has healing power and that that power has been given to people to heal through the Holy Spirit. I truly believe that the Holy Spirit has empowered people with gifts of healing, for I have seen it in my own family and in myself. I do not believe that anyone on this earth can give a logical reason why some people are so rewarded, but they are. I believe in the laying on of hands for healing. I also believe that the Holy Spirit has given other people the gifts of speaking in tongues and others the gifts of interpreting those tongues. I believe that even today that other people have been given the gift of prophecy. Others have been given the gift of faith, the gift of teaching, the gift of preaching. The Holy Spirit is manifested in each of us in a different way. But every person here has been given gifts of the Spirit. I believe that what happens is that most of us refuse to recognize these gifts or cannot recognize them. I believe that many times these gifts are abused. I also believe that if we abuse the gifts of the Spirit, we will lose them. We will have to answer for this abuse of the gifts of the Holy Spirit. And so, I believe that I am a Christian, washed in the blood and born again. I have been endowed with the Holy Spirit and I am whole, not broken, I am whole. Yes, I believe that I am struggling to deal with so many things that God insists that I deal with. But I am whole; I cannot be broken with the one, triune God with me.

Healing

What is wholeness
What is brokenness

What is the
trinity

I believe in the power of prayer to God through Jesus Christ. I believe prayer to be one of the most powerful things in the world today. I believe that God hears all prayers and answers all prayers. I know that all prayers are not answered in the way we hoped it would be but I know that they are answered. I believe prayer is the most personal of any relationship we have with God. I believe that prayer in my life holds a very important place. I know that my relationship with God and Jesus have been strengthened and continues to be strengthened by prayer. I know also that the hardest thing I find about prayer is to be quiet long enough to receive an answer. I believe that it is in the stillness that the Voice speaks and it never seems to say what others around you have said or even what you have said. I have witnessed absolute miracles come about in my life because of the power of prayer. In my life I have seen physical healings. But more important, I have seen emotional and mental healings. I have seen people develop a relationship with God that they never thought possible. This was done through prayer. Prayer is central in my life. I have found that there is no set place for prayer. Prayer has come on a city bus and while waiting on tables. It took me many years to realize that I was being thoughtless about God. I realized that I was only going to God in prayer to ask for something or even to beg. Only when times were bad did I bother going to

God in prayer. I realize and now believe that it is so wonderful to go to God with thanksgivings. Some of my most joyous times are spent in prayer with God. I have learned how to praise in prayer and that has made all the difference. Today, prayer remains a help when I am in trouble and, also, a sharing in joy. Prayer, indeed, is the center of my Christian life and faith.

I believe that of all the sacraments, perhaps Baptism is the most special because it symbolizes to me the beginning of a long and beautiful journey. I believe Baptism is an act which means several things. First and foremost, it means a person's recognition of God and of Jesus Christ as Lord and Savior. The act of Baptism means the person has come to be purified with the water and has come to accept a Christian life. That person has come to be cleansed of their past life and to begin anew. That person has come to join in the Church of Jesus Christ. I believe that Baptism serves as a symbol of that joining. I also believe that Baptism should be witnessed by the congregation so that the congregation may welcome in the "tenderfoot Christian." I believe it is a joyous occasion. I do not believe that it matters how, the manner, the Baptism takes place. It can be by sprinkling, dunking, or immersion. What matters is that it is a symbol of new life and new birth. I also believe in Baptism by the Holy Spirit. I believe that people open up

and let the Holy Spirit enter their body and their soul and that, again, their life is begun anew. But I believe that, in true Baptism, that many times the two, (water and the Spirit), work hand in hand. I believe that when one receives Christ into their life that also the Holy Spirit is there. The person has become whole. God has recovered them and lifted them up. Jesus Christ has entered them so that they may begin life anew and the Holy Spirit begins to work in their life to sustain them. I believe that my Baptism did not take all those steps at once, however. I knew and accepted God. I accepted Jesus Christ and was accepted through Baptism into the Church. But it was a long time before I began to let Jesus Christ really walk with me. When the Holy Spirit was allowed by me to take over in my life and run it, that was when my life changed, and changed dramatically. I felt freedom and completeness and wholeness. My heart has been filled with joy ever since.

I believe that Communion, or the Lord's Supper, is the most important part of any worship service and, certainly, the most meaningful to me. To me Communion is a joining together of Jesus Christ and myself. It is a time of great joy, a time of remembering Jesus as he lived and died and rose again. I believe that I probably do not feel the presence of Jesus Christ as intensely in my life as I do at Communion.

Jesus Christ comes to me and stands with me and celebrates with me. It is a time when my sisters and brothers and I join together. I believe Communion is the joining together of a Christian community, a time when we join together to rejoice in our uniqueness and in our diversity, a uniqueness and a diversity which has been blessed by Jesus Christ. I believe in the Lutheran doctrine of consubstantiation. I believe that even though the elements of grape juice, (or wine), and bread and not literally the body and blood of Jesus Christ, I believe that Jesus Christ is under, around, over, and through the elements. For me, the partaking of Communion with other people is so intense and I believe that as the server prays over and for me that, indeed, Jesus Christ is there in my presence. I believe that the Christian community, by partaking of Communion, is making a terribly strong statement of unity, of wholeness, and of completeness. I believe that all are welcome to the table of the Lord. Thank God that the Universal Fellowship of Metropolitan Community Churches practices this! I believe that even sinners are welcomed -- that all may come together. This communioneing together is the most vivid way I know to show our unity even though we are all different, to show our wholeness even though we are broken, and to show our sameness even though we are all so unique. Communion, or the Lord's Supper, is truly a wonder in today's world; that something Jesus Christ himself did two thousand years ago is still

practiced today is truly wonderful.

And so I look broadly out on my statement of faith and it seems so simple to me. I was born of God and still belong to God. My life is God's. Jesus Christ came, lived, died, and rose again. Because of Jesus Christ my sins are forgiven and I have eternal life. I live my life each day loved by God, saved through Jesus Christ and guided by the Holy Spirit. I live my life for the future. I believe, certainly, that the tribulation will come and judgment will follow. I know with all my heart and soul that Heaven awaits me. Then my real home shall be mine at last. I also truly believe that some of us will see this tribulation during our lifetime. So many things point to it. Our government has fallen into corruption. Pollution is everywhere. Pornography pervades our society. Child abuse, rape, and sexual misconduct have become common place. And the goddesses are being worshipped all around us. But the Christian Church is strong. I believe that nothing mortal can put assunder anything that is immortal. And so I, a simple person, wait for the end and the new beginning. I wait for it with joy and expectation. For I know that I have been justified by God's grace. I have washed in the blood of Jesus and I have been born again. I have claimed the Promise, the Promise that God made to me and to all of us, the promise of everlasting life, the promise of forgiveness of sins, the promise of joy, the promise of

hearing us and helping us through prayer, the promise of God's love, the promise of Jesus Christ always walking beside us and the promise of guidance by the Holy Spirit. All these things are part of the large Promise which God has given us. For I walk whole, not broken; I walk complete, not in parts. I walk in joy, not always happiness, but in joy. I walk in peace -- inner peace. And I believe with all my being that my world is protected and always loved by the one, triune God. I am like a child and probably will never grow up in certain ways. For God has told us that we must be like children to enter onto the Dominion of God. This I believe.

Glory be to God! Thank you, Jesus!

Why I have been called to the ministry I do not know!

I stopped asking why a long time ago. But I do know that I have been called. I know that I am capable of being a good minister. There are people all over the Fellowship who are hungry to hear the Word. And I am hungry to preach it.

My calling to the ministry started at the age of fourteen. I knew that I felt something special. But, at the time, I found myself in an Evangelistic church and trying to deal with my homosexuality. That was a bummer. I began to feel alienated and alone. By the time I reached college, the idea of ministry was gone, and so

was church. I abandoned God, but God did not abandon me. During my first two years of college, I was still trying to deal with my gayness. Yes, by then I discovered the word 'gay.' Because of this inner struggle, my grades faltered and two scholarships went flying out the window. The pain was so unbearable. So I took off on spring break to New York City never to return to Indiana again. Once again God had played a part. For the first three years in New York City I was in the gay activist community. I was angry and felt cheated. I stood on many a picket line during those times.

When I left the Gay Activist Alliance, I was approached by Dan Goodwin, who was then the president of the Mattachine Society, and I took on the position of office manager. Once again, God played a part. A good friend of Dan's was someone named Rev. Roy Bitchard, the pastor of Metropolitan Community Church. He used to drop by the office and, after several months of encouragement, I showed up at M.C.C.--N.Y. for a Sunday service. Those same feelings started to stir up inside of me again. I did not like those feelings, so I did not go back for a long time, only occasionally. But in 1974, I found myself on Sunday in this strange church once again. Not only was I greeted warmly but, once again, I heard from the pulpit that I too was a child of God. And the person preaching was -- yes! -- a woman! Impossible. Yes! Possible! It was

Exhorter Marge Ragona. The next Sunday I returned because I felt that I just had to. And this Sunday preaching was a -- yes! -- a black woman! It was Exhorter Dee Jackson. The same feelings came back and have never left! The feeling of a call to the ministry is with me. To this day I am constantly amazed that God would want to choose someone like myself to do this. But God has. I still do not know why, but I do have some ideas or beliefs about why I have been called, and what it is I must do. These are difficult to sort out, but I will try.

I believe, first of all, that God very seldom calls people who are totally sure of all the answers. But I believe, instead, that God calls people who are willing to struggle with faith, with beliefs, with theology. I believe God calls people who are ready to listen, at least, people who are trying to deal with the "isms" that pervade our church and our world. I believe that God has one major question to ask of all people attempting to enter the ministry. "Are you trying to deal with it?" I believe I can answer yes. I do not have very many clear cut answers to the problems in our church and in this world. But I am trying to deal with them. I am trying to understand. I am hardly naive enough to believe that a time will come when all people will totally accept each other. I do believe that I and many others are trying to make it a reality. I know I am a good listener and I love to talk too. This is a

start. I have also come to learn that there is no right or wrong, or left or right. But there is a place somewhere near the center. I hope that I can help people to meet there in the center. I have found working as a student clergy a real help. I have had the opportunity to work closely with many women, and with a Black student clergy. This has opened my eyes many times to things which I otherwise would not have seen. I believe that the Northeast District is a real learning place. People in this district, probably like nowhere else in the Fellowship, are willing to take a dive. They are willing to struggle. They are sometimes even willing to listen. I praise God for that.

I know also that I am a good preacher. I consider myself to be a good counselor too. This church has given me a great opportunity to do both. I started as a deacon for almost three years. So I know the workings of the staff and board of directors. I have come to learn a fairly good deal about these areas.

I know that I have been called to some kind of evangelistic ministry. I, however, have no idea where this will lead me. I have been given the gifts of preaching and singing and I believe that these gifts must be used. But I still do not know how they will be used by God. I know that there is much work to be done in this district, as well as the

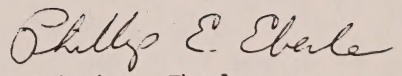
whole Fellowship. I am pained by the knowledge that there are still at least five (5) states without a single church. Perhaps I am to play a part in changing that. But, as yet, there is no clear call. I know that the struggle of inclusivity goes on. I hope that I can be a part of bringing people together. The issues of racism and sexism concern me. But the issue of classism concerns me even more. I believe that the Fellowship in many ways has lost sight of the dream because of classism. The room rates at General Conference X this past year were just a small example. But the fact is that even people are being excluded from district conferences because of classism. There must be a way in which poor people may be equal, to have an equal sharing in this Fellowship. I believe that I can have some input into this problem on all levels.

I have been called to serve God and Jesus Christ. I stand whole, a whole person made complete by the love of Jesus. But as how to serve, that remains unclear. I do not believe in doing things or going places because I want to. I believe God has a plan of service for me in the ministry. I believe that I must continue to pray for answers. And I believe that when I am silent and I listen, I know that the Voice will speak to me about where I am called and where to go. I only pray that in going I will be able to spread the saving grace of God to all people. And I pray that I will be able to let all people know of the great love,

sacrifice, and salvation of Jesus Christ.

To God be the glory!

Praise Jesus!


Phillip E. Eberle

HOW CAN A PERSON BE A CHRISTIAN AND A HOMOSEXUAL?

PHILLIP EBERLE

As I begin this paper, I find myself both insulted and wondering how I can possibly find enough to fill up five pages. I am insulted for a couple of reasons. I do not think I should have to defend myself on such an issue. Yet, I know that everyday I do and always will defend myself. There are times when I wonder if the two ideas, Christianity and homosexuality, are even connected. For the world, "homosexuality" implies just that -- sex. It offends me to think and to know that I am only thought of as a sexual being. There are so many other parts of my life, some much more important and satisfying. I am also insulted because I realize that being a homosexual is not the only criticism or stumbling block that a Christian runs up against. Many people do not see how you can be bisexual and be a Christian either. And to this day, the Christian Church, whether meaning to or not, has also shut out women, blacks, and all third world people; also the poor, the aged, the physically and mentally handicapped.

I wonder how to fill up five pages because the answers I have found to this question are so simple. But looking back, getting those simple answers was not easy.

I grew up in an evangelical church. Not only was homosexuality a taboo, but so was drinking, smoking, dancing, wearing the wrong clothes, and alot of other things. God was always a powerful force

in my life as long as I can remember. I felt called to the ministry at the age of fourteen. But I left the church at eighteen because of the shame I felt about my being gay. And now, twelve years later, I am on a journey I did not think possible.

I believe that what happens to a lot of people is that they do not bother to find out what really is said in the Bible in the original language that the Bible was written. People also do not bother to look at the times in which the scriptures were written. The Levitical Code is a good example of this. The Levitical Code came about because, during the time it was written, the people of God were given to worshipping God in perverted forms. There were temple prostitutes of both sexes. Part of the worship included people engaging in sexual relationships with these prostitutes as a means of sacrifice. Because the temple had to be cleansed of these practices, the Levitical Code included, "Man shall not lie with male prostitutes" (Lev. 18: 22 & 20: 13). When the Church translated this into other languages, it came out as, "Man shall not lie with other men as with women" (Lev. 18: 22 & 20: 13).

The other Old Testament passage which has been used for years by people to put down homosexuality is the story of the downfall of Sodom as told in chapter 19 of the Book of Genesis. If people would read closely, they would find out that the visitors had been sent by God

to remove Lot and his family before God destroyed Sodom. The attempted rape came after God had already decided on Sodom's doom. The basic causes of Sodom's destruction came long before. They were inhospitable, greedy, and hypocrites, to name just a few of their vices. Other writers in the Bible refer to this. For example, see Isaiah 1, Jeremiah 23: 14, and Ezekiel beginning at chapter 16: 48-58.

I think that it also must be understood that as Christians our laws come from Jesus Christ. I remember seeing a leaflet once which said on the outside, "What Jesus Christ said about Homosexuality." The inside was blank. And the back of the leaflet said, "That's right. Absolutely nothing!" Because of Jesus Christ we are no longer bound by the Mosaic Law. Laws like no pork, no shellfish, no ~~old~~ dresses and also the sexual relationship codes such as the one cited in the Book of Leviticus: "Do not have sexual intercourse with a woman during her menstrual period" are all no longer binding because of Jesus Christ.

Jesus did teach us other things. He did teach us in the Gospels that we are all children of God. Jesus also said, "Come unto me all you that labor and are heavy burdened and I will give you rest" (Matt. 11: 28). He did not say come unto me all of you except homosexuals. He said come unto me all of you. That means me.

St. Paul says in his Letter to the Romans, "For all who are moved by the Spirit of God are children of God. The Spirit you have received is not a spirit of slavery, leading you back into a life of fear; but a Spirit that makes us children, enabling us to cry 'Abba! Father!'" (Rom. 8: 14-17). In that cry, the Spirit of God joins with our spirit in testifying that we are God's children; and if children, then heirs with Christ. We are God's heirs and Christ's fellow-heirs, if we share his sufferings now in order to share his splendor hereafter. In I Peter 2: 4-10 we read, "So come unto him, our living Stone, the stone which was rejected by the people but was choice and precious in the sight of God. Come and let yourselves be built, as living stones, into a spiritual temple; become a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

"For it is written: 'I lay in Zion a choice corner-stone of great worth. The man who has faith in it will not be put to shame.' The great worth of which it speaks is for you who have faith. For those who have no faith, the stone which the builders rejected has become not only the corner-stone but also 'a stone to trip over, a rock to stumble against.' They fall when they disbelieve the Word. Such was their appointed lot!

"But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for God's own to proclaim the triumphs of him who has called you out of darkness into God's marvelous light. You are now the people of God, who once were not his people; outside God's mercy once, you have now received God's mercy." Simply have faith, no matter who or what you are and all shall receive mercy. We are all a royal priesthood, a dedicated nation, and a people claimed by God for God's own.

In the New Testament, the Greek word used for temple prostitute was "arsenokoites." Once again, this word has been wrongfully translated in I Corinthians 6: 9, as we read in the New English Version, as "homosexual perversion." And in the First Letter to Timothy the word has been translated as "pervert." Ah, the treacherous hands of translators! The Greek word "arsenokoites" is a compound of the words "bed" and "man." So the translators thought to translate the compound word as "homosexual perversion" rather than use its original Greek intent. I sometimes wonder if these translators ever realized then what hatred and bigotry they were beginning. During the same time, the word used in Greek for homosexuality was "homophilia." This word was used for a long time, but never in the Scriptures. Nowhere in the Bible where homosexuality is condemned is the word "homophilia" used.

The Levitical Code and the rest of the Mosaic Law must be seen in the light of what St. Paul says in the Letter to the Galatians: "Before this faith came, we were close prisoners in the custody of the law, pending the revelation of faith. Thus the law was a kind of tutor in charge of us until Christ should come, when we should be justified through faith; and now that faith has come, the tutors charge is at an end. For through faith you are all children of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment. There is so such thing as Jew and Greek, slave and free person, male and female; for you are all one person in Christ Jesus. But if you thus belong to Christ, you are thus 'issue of Abraham and Sarah' so heirs by promise" (Gal. 3: 23-28). I must add also there is no such thing as "heterosexual and homosexual."

The whole New Testament teaching centers around the condemnation of lust, either heterosexual or homosexual. It does not condemn love.

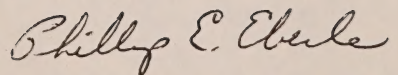
I also believe that no person can judge another one, either for their life style or their actions. Jesus said in Luke 6: 37 and in Matthew 7: 1: "Judge not lest ye be judged." I believe with all my being that judging of a person is just as big a sin as any other. All people in the end must answer to God, not to each other. I believe that all people have a personal relationship with God and each must follow the

guidelines which God has set up for their life. It is only when we do not follow through on God's plan that God is displeased. I also wonder how such a perfect God could have made so many "imperfect" people. I have heard so many fundamentalists talk about how awful and "imperfect" we are. The word "imperfect" seems to be one of their favorite words. The fact is that God makes nothing or no one imperfect. We have all been made perfect in the sight of God. The perfection only comes in the eye of the beholder.

Each individual person knows themselves and their relationship with God and knows whether their name is written down in glory. No one else is able to tell them one way or the other. God is a loving God. A lot of churches and preachers would probably disagree with this statement. Today, many Christians around the world are being taught to be afraid of God. They are being told about a wrathful God who will swoop down upon them if they do not do the right things or live the right way. But God is in fact an inclusive God, a God who loves all people. Jesus Christ did not preach to us or teach us against any kind of love. Lust, malice, deceit, greed, envy and many other things, yes. But Jesus never preached against love, never. Homosexuals today have as much love given to them as anyone else. The strange part of all this, I suppose, is that no matter how many lectures are given, sermons preached, or papers written, no one will ever know for sure until Jesus Christ returns. But Jesus said

to us: "God so loved the world that God gave the only Son that everyone who has faith in him may not die, but have eternal life. It was not to judge the world that God sent the Son into the world, but that through him the world might be saved" (John 3: 16-17). Jesus simply says that all who believe will be saved! Jesus did not come to judge, but to teach. The judgment is yet to come. To me the passage in John 3: 16 says everything against any judgments which will be placed against gay Christians today. Simply believe and serve. The glory and the promise belong to all people.

To God be the glory!

A handwritten signature in cursive script, reading "Phillip E. Eberle". The ink is dark and the handwriting is fluid.

Phillip Eberle

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

APPLICATION FOR INITIAL LICENSING TO THE PROFESSIONAL MINISTRY
Please print clearly -- Please provide all information requested

UFMCC BY-LAWS, ARTICLE IV.A.1.a-c

1. LICENSED MINISTERS:

a. Qualifications: Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

b. Requirements: In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.

c. Duties: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

PROCEDURE FOR LICENSING

In order for a person to be licensed, s/he must appear in person and be unanimously approved by the District Review Committee. The decision of the DRC is final. The license goes into effect after the July/August meeting of the Ministerial Credentials and Affairs Committee (MCAC) when they receive the reports of the DRC and report the results to the Clerk of the Board of Elders. Upon receiving the report of the MCAC, the Clerk of the Board of Elders will issue licenses to all recognized UFMCC ministers. The license expires automatically after one year. To continue within the professional ministry of UFMCC, application for re-license must be made. The applicant must meet in person, except in World Church Extension areas with the District Review Committee.

WORLD CHURCH EXTENSION AREAS: The credentialing requirements for licensed ministers in World Church Extension areas must be equivalent to the requirements outlined in this application. The MCAC will consider licensing when the applicant submits written recommendations from the following: 1) the Coordinator of World Church Extension or World Church Extension Officer and 2) the Executive Secretary of World Church Extension. These two written recommendations must accompany this application.

SECTION I - PERSONAL DATA

Date November 15, 1981

Name Phillip Earl Eberle

Telephone (401) 421-5567

Address 48 Parkis Ave. #11

Providence, Rhode Island

Zip 02907

Have you previously applied for licensing within UFMCC? Yes

Birthdate June 10, 1950

If so, when? 1980

SECTION II - APPLICANT'S HISTORY

A. EDUCATION (transcripts must be submitted with the application for all post high school work.)

A minimum of 60 units is required for licensure. These 60 units must be accrued from both the educational and experiential areas. No more than sixty percent, (i.e. 36) of the 60 units can come from one area or another. This ensures that preparation for the ministry includes both educational and experiential work and is not drawn exclusively from one or the other area.

1. Educational units (if quarter units, convert to semester units - three quarters are equal to two semesters) must be from an accepted post-high school institution of higher learning. Official transcripts required. Courses taken should provide the cultural and intellectual foundations essential to an effective basic education. They should issue in at least two broad kinds of attainment:

- a. The course work should result in the ability to use certain tools of the educated person:

1. The ability to write and speak clearly and correctly. Composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.
2. The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others, it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

- b. Course work should result in increased understanding of the world in which the individual lives.

1. The world of humans and their ideas. This includes knowledge of literature, philosophy, and the fine arts.
2. The world of nature. This is provided by knowledge of the natural sciences, including laboratory work.
3. The world of human affairs. This is aided by knowledge of history and the social sciences.

(District Review Committees, in evaluating applicants, must satisfy themselves that, regardless of the actual number of educational units completed, applicants are able to fulfill the intent of the areas of educational competence as described above.)

Please complete the following:

EDUCATION	NAME/LOCATION of SCHOOL	From	To	DIPLOMA OR DEGREE	REASON FOR LEAVING
High School	Benton Central High School Montmorency, INDIANA	1956	1968	Diploma	
Night School	1. Rhode Island College New York City	1978			
	2. Blanton Peak Institute	1970		Peer Counseling Course	
Correspondence Sch.	1.				
	2.				
Bible School	New York City 1. Calvary Bible Institute	1976		2 Courses - "Life & Letters of Peter" & "John 14"	
	2.				
College or University	1. Purdue University	1968	1971	25 Credits	moved to New York City
	2.				
Seminary	1.				
	2.				
Post Grad. Study					

PROFICIENCY EXAMS

All applicants must pass proficiency exams in the following areas: 1) Bible, 2) History of Christian Thought, 3) UFMCC Polity, and 4) Practices of Ministry.

CAREER TESTING - To Be Developed

B. EMPLOYMENT RECORD FOR PAST FIVE YEARS (begin with current employer)

Employer's Name and Address	Responsibilities	From	To	Salary	Reason for Leaving
Alexanders Restaurant Providence, R.I.	Waiter	MARCH 1979	Present	\$2.95 hr. + tips	
Avon Theatres New York City	Theatre Manager	August 1977	Sept. 1978	\$200 a week	moved to Providence
Penny Feathers Restaurant New York City	Waiter	June 1975	August 1977	\$10 a day + tips	Better paying Job

C. CHURCH AFFILIATION PRIOR TO MCC (begin with most recent, list maximum of four)

Denomination	Local Congregation	From	To	Position/Area of Service
Evangelical United Brethren	Weaver Chapel E.U.B #10, INDIANA	19/50	19/78	member / Bible School / Sunday School Teacher

SECTION III - APPLICANT'S INVOLVEMENT IN M.C.C.

A. MEMBERSHIP IN MCC AND REQUESTS FOR APPROVAL OF EXPERIENTIAL CREDITS

A person must serve as an exhorter of a local chartered church for at least one year prior to meeting with the District Review Committee.

Indicate the local chartered church of the Universal Fellowship in which you hold official membership:

Metropolitan Community Church of Greater Providence

How long have you been attending MCC?

6 years

Complete the following, beginning with current affiliation.

CONGREGATION	PASTOR	FROM	TO	POSITION/ AREA OF SERVICE	EXPERIENTIAL CREDITS REQUESTED*
sample	REV. DOE	1/76	4/76	MEMBER	0
MCC Fair Lawn	REV. DOE/BENJAMIN	5/76	Present	EXHORTER	10
	REV. BENJAMIN	4/77	Present	W.C. MCC DOWNEY (SG)	15
MCC Providence	Rev McDermott	11/77	Present	Student Clergy	20
	Rev. Ragana	11/78	11/79	Student Clergy	15
		9/78	11/78	member	4
mcc/ New York City	Rev. Lincoln	1/75	7/77	Deacon	30
		8/74	1/75	member	0

*TABLE FOR COMPUTING REQUESTED EXPERIENTIAL CREDITS

(For an explanation of the two-part accreditation program, please refer to Section II A)

Maximum of 15 credits - up to one year of UFMCC experience in such areas as deacon, exhorter, worship coordinator, innovative ministry, institutional ministry, evangelism, etc.

Maximum of 25 credits - 1 to 2 years of service

Maximum of 35 credits - 2 to 3 years of service

Maximum of 45 credits - 3 to 4 years of service

Maximum of 60 credits - 4 or more years of service

(All granting of experiential credits will be authorized by the District Review Committees based upon required application and evaluation forms of work being submitted for accreditation.)

For one of the years claimed, the applicant may receive up to 15 credits; for all other years, a maximum of an additional 10 credits per year may be granted. No more than a total of 60% (36 credits) of the total 60 credits required for licensing can be accrued from the practical/experiential area.

B. DOCUMENTATION OF EXPERIENTIAL WORK

In documenting the experience for which credit is sought, the applicant is to state for each activity such factors as:

- Position held at time of experience (i.e. deacon, exhorter, institutional ministry, etc.)
- Description of experience (how many participated, applicant's part in the experience, etc.)
- Hours per week invested
- How did this result in applicant's being better prepared for the ministry

All such documentation must be attached to this form, CLEARLY CORRELATED WITH SECTION III A and verified by the signature of the applicant's pastor.

SECTION IV - INTENT AND COMMITMENT

Applicants are also expected to appreciate the diversity of theological views within mainstream Christianity. Evaluations shall consider the applicant's spiritual awareness and personal faith in Jesus, the Christ; involvement in local MCC ministry; maturity; reliability in service; consistency in purpose; training and experience; and loyalty to the UFMCC, among other things.

Do you believe your commitment to include a full-time ministry? ☒ Yes ☐ No

If no, then to what extent? _____

Are you in agreement with the Statement of Faith as stated in the UFMCC By-Laws? ☒ Yes ☐ No

The UFMCC is an inclusive church with adherents from many different Christian denominations. Are you willing to accept the legitimacy of doctrinal points of view that differ from your own, provided that these points of view are not in conflict with the UFMCC Statement of Faith? ☒ Yes ☐ No

If no, please explain. (Use an additional sheet if needed) _____

Are you willing to abide by the By-Laws and Directives of the General Conference of the UFMCC? ☒ Yes ☐ No

SECTION V - FUTURE MINISTRY

Are you willing to move to other geographical locations, if needed, in order to serve the ministry of the UFMCC? If not, please explain. ☒ Yes ☐ No

What are your plans for continuing education? Hopefully I can formally attend continuing education courses at a seminary or university in the near future. Also I want to take courses through S.T.I.

What are your views of a "tent-maker" ministry? Include remarks on its place in this Fellowship and your possible involvement with it. As the Church in Paul's time was a "tentmaker ministry" so also I believe that MCC is also a new church and therefore must be a "tentmaker ministry". I believe that God's call must be followed no matter where that calling may lead you. And it may mean "camping out" and working during the week full-time.

What are your immediate hopes and plans for your ministry in the coming year if you are licensed to the professional ministry of the UFMCC? I feel a strong calling to serve from an evangelistic ministry within the Fellowship. There are people everywhere looking for a church in Vermont and New Hampshire. I also would be a constant pastor if that is where God calls me. I am always open to God's calling. And I will wait for the voice of the Holy Spirit.

I affirm that all statements contained herein are true.

Phillip C. Elberle

Signature of the Applicant

SECTION VI - REQUIRED PAPERS

- A. All applicants must submit a paper of approximately five typewritten pages in length responding to the question, "How can a person be a Christian and a homosexual?"
- B. A paper must be submitted of at least 20 double-spaced 8½" x 11" (A4) typewritten pages on the applicant's own statement of Christian faith and call to the Christian ministry. The District Review Committee will read the paper and be prepared to discuss it with the applicant at the formal interview. (Recognizing the wide range of views within the Christian faith, no applicant is to be rejected solely on the grounds of theological differences with the member(s) of the committee; however, the position held in the paper must be consistent with UFMCC beliefs as specified in the UFMCC Doctrine, Sacraments and Rites.

EXEMPTIONS TO REQUIREMENTS

Any exemptions from the above requirements will be granted only by the MCAC

SECTION VII - EVALUATION FORM EV-1

The applicant is responsible for supplying EV-1 forms to all the evaluators defined on that form and is responsible for making sure each evaluator knows to send his/her copy to the district coordinator when complete. The only EV-1 form to be attached to this application will be the applicant's own; all others will be sent directly to the district coordinator. Additional copies can be acquired by writing the Fellowship Office at 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

SECTION VIII - RECOMMENDATIONS OF THE LOCAL CHURCH BODY

Applicants may apply for license as a minister even if they do not receive affirmative recommendations. This section is to be submitted to and completed by applicant's local Board of Directors:

- A. Of a Board of Directors consisting of 5 members, 5 members recommend applicant and _____ members do not recommend applicant with _____ members abstaining. (Normally the only grounds for abstaining is lack of familiarity with the applicant.)

William J. Mercer
Signature of the Clerk of the Board of Directors

Oct 8, 1981
Date

This section is to be submitted to and completed by the applicant's senior Pastor:

- B. The Pastor ☒ recommends applicant _____ does not recommend applicant.

Ken A. M. [Signature]
Signature of Pastor

Oct 8, 1981
Date

This section is to be submitted to and completed by former Pastor, only if a change in Pastor has occurred in the past three months:

- C. The former Pastor _____ recommends applicant _____ does not recommend applicant

Signature of former Pastor

Date

When this form is completed submit it and all attachments in TRIPLICATE to the District Coordinator of the district in which the applicant is applying or the World Church Extension Office in the area the applicant is applying for licensure.

areas of strength

1. ability to recognize and sympathize with others, particularly in the sharing of other's pain.
2. ability to be flexible & open to learning.
3. Concern with inclusive language -
4. willingness to work on personal issues

areas of growth -

1. broader understanding of church administration -
2. Continuation of education - resources -
espe in area of homosexuality & the Bible -
3. need to continue work w/ authority &

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

PROFESSIONAL MINISTRY EVALUATION FORM

Applicant's Name: Phillip E. Eberle

Date: Nov 15, 1981

I. Evaluator's relationship to Applicant (check one)

(Evaluations are required from each appropriate source listed.)

(Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators)

- ☒ Self
☐ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☐ Pastor
☐ Former Pastor (if Pastor has changed in last three months)
☐ Other
☐ District Coordinator (if for re-license)
☐ Reference from former Denomination (if transferring)

II. Rate the applicant from 1 to 5 for each category below, (1 is the highest or best rating and 5 is the lowest or worst rating) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). On an attached piece of paper, feel free to make a comment on any rating.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability	X					
Creativity		X				
Adaptability		X				
Resourcefulness	X					
* Ability to say "no"		X				
Feeling of acceptance:						
1. by congregation	X					
2. by community		X				
Capacity to deal with:						
* 1. anger		X				
* 2. authority		X				
* 3. ambiguity, ability to live with		X				
4. new ideas		X				
5. conflicts			X			
* 6. alternate lifestyles		X				
7. differing points of view		X				
Self Control						
* 1. chemical dependency	X					
2. confidentiality	X					
3. time management	X					
4. financial management	X					
* 5. positive health habits	X					
6. emotional stability			X			

Self

1. reliance
2. acceptance
3. initiative
4. criticism

	1	2	3	4	5	UE
1. reliance	X					
2. acceptance	X					
3. initiative	X					
4. criticism			X			

B. Ministry

Worship

1. preparation
2. delivery
* 3. flexibility
4. preaching

5. communion

- a. serving
b. consecration

Serving

1. attitude
2. followthrough
3. ability to relate to others
4. concern for others
5. ability to communicate

Particular responsibilities:

1. Counseling
2. Bible Study
(Rap Group leader)

	1	2	3	4	5	UE
1. preparation	X					
2. delivery		X				
* 3. flexibility			X			
4. preaching		X				
5. communion						
a. serving	X					
b. consecration	X					
Serving						
1. attitude		X				
2. followthrough	X					
3. ability to relate to others			X			
4. concern for others		X				
5. ability to communicate		X				
Particular responsibilities:						
1. <u>Counseling</u>		X				
2. <u>Bible Study</u>		X				
(<u>Rap Group leader</u>)		X				

* Clarification of Terminology:

Ability to say "no" - confident and forceful enough to give a negative response when doing so is indicated and best

Anger - comfortable in expressing one's own anger or handling anger expressed by others

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

PROFESSIONAL MINISTRY EVALUATION FORM

Applicant's Name: Phillip E Berie

Date: 10-9-81

I. Evaluator's relationship to Applicant (check one)

(Evaluations are required from each appropriate source listed.)

(Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators)

- ☐ Self
☐ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☒ Pastor
☐ Former Pastor (if Pastor has changed in last three months)
☐ Other
☐ District Coordinator (if for re-license)
☐ Reference from former Denomination (if transferring)

II. Rate the applicant from 1 to 5 for each category below, (1 is the highest or best rating and 5 is the lowest or worst rating) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). On an attached piece of paper, feel free to make a comment on any rating.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability	X					
Creativity		X				
Adaptability			X			
Resourcefulness		X				
* Ability to say "no"				X		
Feeling of acceptance:						
1. by congregation		X				
2. by community		X				
Capacity to deal with:						
* 1. anger				X		
* 2. authority			X			
* 3. ambiguity, ability to live with		X				
4. new ideas		X				
5. conflicts				X		
* 6. alternate lifestyles		X				
7. differing points of view		X				
Self Control						
* 1. chemical dependency	X					
2. confidentiality		X				
3. time management		X				
4. financial management	X					
* 5. positive health habits	X					
6. emotional stability		X				

Self

1. reliance
 2. acceptance
 3. initiative
 4. criticism

	1	2	3	4	5	UE
1. reliance	X					
2. acceptance	X					
3. initiative	X					
4. criticism			X			

B. Ministry

Worship

1. preparation
 2. delivery
 * 3. flexibility
 4. preaching

	1	2	3	4	5	UE
1. preparation	X					
2. delivery		X				
* 3. flexibility			X			
4. preaching		X				

5. communion

- a. serving
 b. consecration

	1	2	3	4	5	UE
a. serving	X					
b. consecration	X					

Serving

1. attitude
 2. followthrough
 3. ability to relate to others
 4. concern for others
 5. ability to communicate

	1	2	3	4	5	UE
1. attitude			X			
2. followthrough	X					
3. ability to relate to others			X			
4. concern for others			X			
5. ability to communicate			X			

Particular responsibilities:

1. COUNSELING
 2. BIBLE STUDY
RAP GROUP LEADER

	1	2	3	4	5	UE
1. <u>COUNSELING</u>	X					
2. <u>BIBLE STUDY</u>	X					

* Clarification of Terminology:

Ability to say "no" - confident and forceful enough to give a negative response when doing so is indicated and best

Anger - comfortable in expressing one's own anger or handling anger expressed by others

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

PROFESSIONAL MINISTRY EVALUATION FORM

Applicant's Name: Phillip Eberle

Date: 10/8/81

I. Evaluator's relationship to Applicant (check one)

(Evaluations are required from each appropriate source listed.)

(Applicants may apply for license as a minister even if they do not receive affirmative recommendations from the evaluators)

- ☐ Self
☒ Board of Directors (where applicant is member)
☐ Board of Directors (where applicant serves, if different)
☐ Pastor
☐ Former Pastor (if Pastor has changed in last three months)
☐ Other
☐ District Coordinator (if for re-license)
☐ Reference from former Denomination (if transferring)

II. Rate the applicant from 1 to 5 for each category below, (1 is the highest or best rating and 5 is the lowest or worst rating) by placing an X in the appropriate column. If you feel there is insufficient information, or if a category does not apply to the applicant being rated, place an X under UE (unable to evaluate). On an attached piece of paper, feel free to make a comment on any rating.

A. Personal Awareness

	1	2	3	4	5	UE
Dependability	4		1			
Creativity		4	1			
Adaptability			4	1		
Resourcefulness	2	2		1		
* Ability to say "no"	2	3				
Feeling of acceptance:						
1. by congregation	4	1				
2. by community	2	2	1			
Capacity to deal with:						
* 1. anger	1	4				
* 2. authority	1	3	1			
* 3. ambiguity, ability to live with	2	2	1			
4. new ideas	2	1	2			
5. conflicts		3	1	1		
* 6. alternate lifestyles	2	1	2			
7. differing points of view		3	2			
Self Control						
* 1. chemical dependency	5					
2. confidentiality	3	2				
3. time management	4	1				
4. financial management	3	1			1	
* 5. positive health habits	4		1			
6. emotional stability	1	2	2			

Self

1. reliance
2. acceptance
3. initiative
4. criticism

	1	2	3	4	5	UE
1. reliance	1	4				
2. acceptance	2	1	2			
3. initiative	2	2	1			
4. criticism		4	1			

B. Ministry

Worship

1. preparation
2. delivery
* 3. flexibility
4. preaching
5. communion
a. serving
b. consecration

	1	2	3	4	5	UE
1. preparation	4	1				
2. delivery	3	1	1			
* 3. flexibility	2	3				
4. preaching	4	1				
5. communion						
a. serving	4	1				
b. consecration	5					

Serving

1. attitude
2. followthrough
3. ability to relate to others
4. concern for others
5. ability to communicate

	1	2	3	4	5	UE
1. attitude	3	2				
2. followthrough	4	1				
3. ability to relate to others	4	1				
4. concern for others	3	2				
5. ability to communicate	2	3				
Particular responsibilities:						
1. <u>Counseling</u>						
2. <u>Prp Group/Bible</u>						
<u>Study leader</u>						
	2	3				5

* Clarification of Terminology:

Ability to say "no" - confident and forceful enough to give a negative response when doing so is indicated and best

Anger - comfortable in expressing one's own anger or handling anger expressed by others

PURDUE UNIVERSITY, WEST LAFAYETTE, INDIANA

12/10/72

PHILLIP EARL EBERLE
BIRTHDATE JUNE 10, 1950
PARENT-GUARDIAN MARION J EBERLE

303-58-5127 CLASS OF 1973
BENTON CENTRAL H SCH
MONTMORENCI, INDIANA

1968-1969 1ST SEMESTER		1	HU 1						
ENGL 101	ENGLISH COMP I	3.0	C	12.0	ENGL 102	REMOVAL OF 0 GRADE	3.0	B	15.0
HIST 201	DEVELOP MOD CIVILIZ	3.0	D	9.0	PROB GRD	3.61 26.0 94.0	SEM		
MA 123	ELEM CONCEPTS MATH I	3.0	D	9.0					
SPAN 101	1ST CRS SPANISH	3.0	D	9.0	1970-1971 2ND SEMESTER	2	HU 1		
SPE 114	FUNDAMENT OF SPEECH	3.0	C	12.0	HIST 251	AMER HIST TO 1865	3.0	O	
PROB GRD	3.40 15.0 51.0	SEM	3.40	15.0	51.0	PHIL 110	INTRO TO PHILOSOPHY	3.0	F 6.0
						SOC 100	INTRO SOCIOLOGY	3.0	F 6.0
1968-1969 2ND SEMESTER	2	HU 1				THTR 121	STAGE MOVEMENT II	2.0	F 4.0
ENGL 102	ENGLISH COMP II	3.0	O			THTR 25B	STAGE MECHANICS I	3.0	F 6.0
MA 124	ELEM CONCEPTS MATH II	3.0				DROP GRD	3.15 37.0 116.0	SEM	2.00 11.0 22.0
PSY 120	ELEM PSYCH	3.0	C	12.0					
SPAN 102	2ND CRS SPANISH	3.0	F	6.0					
THTR 120	STAGE MOVEMENT I	2.0	B	10.0					
THTR 136	REHEARS & PERFORM I	2.0							
PROB GRD	3.43 23.0 79.0	SEM	3.50	8.0	28.0				

"I CERTIFY THAT THIS IS A
CORRECT TRANSCRIPT OF THE
RECORD OF THE ABOVE STUDENT."

Betty M. Audubart
REGISTRAR

NOV 4 1972

RHODE ISLAND COLLEGE - GRADE REPORT

PROVIDENCE, R.I.

DEPT.
NUMBER DEPT. NAME

COURSE
NUMBER COURSE TITLE

GRADUATE
SECTION CREDIT GRADE CREDIT

FALL QUALITY
POINTS 8

2001 PSYCH

210 INTRODUCTORY PSYCHOLOGY

8

4.00

12.00



	ATTEMPTED CREDIT	EARNED CREDIT	QUALITY POINTS	INDEX	ATTEMPTED CEU.	EARNED CEU.
SEMESTER TOTALS:	4.00	4.00	12.00	3.00	0.00	0.00
TO-DATE TOTALS:	4.00	4.00	12.00	3.00	0.00	0.00

503-50-5127

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ADV-

EBERLE
5 JUNCTION ST
PROVIDENCE
L

PHILLIP E
RI 02907

New York School of the Bible

123 West 57th Street, New York, N.Y. 10019 (212) 975-0177

LEWIS H. WORRAD, Jr., DEAN

J. C. MACAULAY, CHANCELLOR

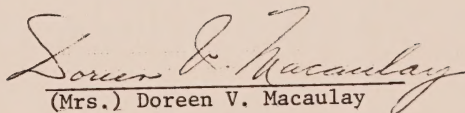


February 4, 1981

TRANSCRIPT for PHILLIP E. EBERLE

	<u>Course</u>	<u>Instructor</u>	<u>Grade</u>	<u>Units</u>
1976-77 (winter term)	Life and Letters of Peter	Marshall	A	1*
	Book of Joshua	"	B	1

* 1 unit = 10 teaching hours


(Mrs.) Doreen V. Macaulay
Registrar

DOCUMENTATION OF EXPERIENTIAL WORK

SECTION III

In the early summer of 1975, while I was a member of MCC-NY, I was approached by the Rev. Gil Lincoln about my role in the ministry of that church. He had felt my calling to some kind of ministry and, at the time, we discussed the exhortership.

I felt at the time that I was not ready for the exhortership and we then discussed the deaconate. I felt that I was ready to try this important and unique ministry. I entered into the deaconate of MCC-NY in August, 1976 and remained in that position until moving to Providence, Rhode Island in September, 1978. During all this time, Rev. Gil Lincoln was the pastor under whom I served. For a short time, I also worked under the assistant pastor, Shelley Hamilton.

The deaconate, with my joining, consisted of six persons and was a very active force in the church. One of our main functions was keeping in touch with absent members. Monday nights were always reserved for mailing out bulletins and/or "thinking of you" cards to people who were absent the preceding Sunday.

The deaconate was also very active in sick calls to homes and hospitals. In serving Communion to those people, we would usually accompany an exhorter or the pastor.

The first Sunday of each month was deacon's Sunday. The deaconate was in charge of the entire service. We took turns preaching. We also helped this Sunday, as well as others, with co-consecrations of the elements and serving the Lord's Supper. A deacon's offering was taken up at this service each month. That money was used for people who needed financial help to eat. We also put many people up for a night at the YMCA or other facilities. The money was always given with the understanding that it was a "loan." We really did not expect repayment, but this gave the person a sense of responsibility. The deaconate also kept a reference list of places to stay overnight; youth hostels, cheap hotels, etc. Many people who first came to us in need eventually attended church regularly and some even became active members.

The deacons and exhorters were also responsible for the mid-week service. During this time, I was given the opportunity to preach, give short meditations, and assist in Communion about once every five to six weeks. The deacons also helped run Thanksgiving and Christmas dinners, which at times were attended by as many as eighty people. As I spent more time in the deaconate, I was also given the responsibility of peer counseling with some people. During my time in the deaconate of MCC-NY, the tragic Everhard Baths fire occurred. Because I worked nights, I was the one in the office that morning and therefore became active for months afterwards in ministering to those people in need.

During the spring of 1978, I felt a real calling to the professional ministry and started to investigate the exhortership. At the same time, I felt called to leave New York City. In July of that year I was called to Providence, Rhode Island. I moved to Providence in September, 1978 and became an exhorter there in November of that same year.

During the first year of exhortership under the Rev. Marge Ragona, and the second year under the Rev. George S. McDermott, I had the opportunity to prepare worship services, preach, and consecrate Communion about once every five weeks. During the past year, because of the decrease in the size of the staff, I have had the opportunity to do the above about once every three weeks. This has given me even more practical experience. I feel my preaching has improved very much. Also, I have come to a greater understanding of Communion and what it means to me. I have had the privilege of preaching in other churches in this district as well as preaching and consecrating Communion at the feasibility study group in New Bedford/Fall River. Because the church in Providence has had so many children at times, I have had the opportunity to teach Sunday School. There have been from four to fourteen children at various times in our Sunday School.

This past year, I also taught a Bible study on the Books of Exodus, Deuteronomy, Joshua, and parts of the Book of Judges. This was indeed a

growing experience for me. I did not know whether I really had the ability to teach and now I know that I do.

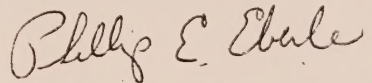
I have attended many rap groups in the church. But, this last year, I have started to facilitate them. Again, this has helped me grow in confidence. They have been quite successful and the rap groups are something which I am proud of.

Other activities which I have been involved with include annual childrens' Christmas and Halloween parties, helping put hymnals together, writing articles for the newsletter about sexually transmitted diseases. And also I have been active as a liason between the State Department of Health and the gay community concerning sexually transmitted diseases.

I have become increasingly interested in prayer and out of this grew a prayer workshop which I presented for a district conference.

I have also been involved with the Elmwood Foundation, which is using State and Federal grants to renovate an old theatre which is to be used for minority projects. In the past, I have taken the Gay Helpline four times a month or more. At the present, I am on an hiatus and hope to renew my involvement the first of 1982. We have also had Advent groups and mid-week Lenten services which I have run. I have also run many flea markets to help raise funds for the church. Along with all these activities, I have also tried to read as many books as possible about the gay life-style and theology.

I look back at these last three years of exhortership and student clergy as a true time of growth for me. There are still some areas where I know that I still need a lot of growth. But I am still growing every day. I have always spent at least seventeen hours a week, some weeks more, in direct or indirect service to the church. I have done this because, besides being a believer in the tithing of finances, I have a great belief in the tithing of time. I have spent that time not only in direct service to the church but also in reading, prayer, and deepening my own personal relationship with God and Jesus Christ. It has only been since the first of 1980 that my life has been totally and completely turned over to God, led by Jesus Christ, and endowed by the Holy Spirit. This time spent as a student clergy at MCC-Providence has not only been a time of sharpening the practical experience for minstry and community service but also a time of truly deepening my spiritual awareness, a time of submitting to Jesus Christ and a time of coming to know God as never before.



Phillip E. Eberle



Rev. George S. McDermott

It is with great pleasure that I recommend Phillip Eberle for licensing. During his stay in Providence Phillip has been involved consistently with such projects as: fundraising; tithing; stewardship; social events such as potluck suppers, Halloween parties, Christmas parties, birthday parties, etc.; preaching; serving communion and in general assisting MCC Providence in continuing to run.

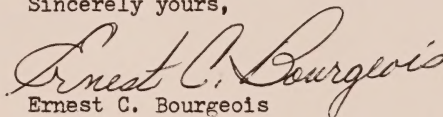
Throughout his years in Providence, Phillip has learned the art of compromise and when not getting his way on a certain issue has still been willing to attempt to implement the decision because he felt that since it was the will of the congregation, it deserved his effort.

He has maintained nearly a daily contact with our pastor and whenever any event involving MCC occurred, Phillip was always in attendance in some capacity whether as a worker or just as an attendee.

I have attended several raps which ^{he} has led and feel he is quite good in the role of facilitator also.

Phillip has been a genuine blessing to the congregation, doing much of the behind-the-scenes set-up and cleanup. He will be a credit to MCC as a minister.

Sincerely yours,


Ernest C. Bourgeois

To the District Review Committee.

I feel that Philip Charles will make a fine minister. In a lot of ways I feel he already is.

I have known Phil for the past $3\frac{1}{2}$ years and in that time, I have seen him grow in many numerous ways. When Phil first came to Prov. Me. from the New York Church, he could not relate to the women or children here at all. He looked at the women like they were something from outer space, and should go back there. He was not at all used to children in his church and could not handle being with them. Phil has grown so much in the past $3\frac{1}{2}$ years that, ^{we} now looks the women a hundred percent. "Phil even fights for Women's lib."

A couple of Sunday ago if you were looking for Phil you could find him over in the corner doing exercises with the children. When we had the halloween party for the kids, Phil had as much fun as the children

Or maybe even more. He helped with a puppet show.

As I said before Phil is already a minister in many ways. He is a loving, caring and fair person. Phil will make a minister that the fellowship of MCE can be proud of. I believe Phil is called to preach and teach the word of God, that God has called him to do so and he is more than ready.

Yours in Christ,
Mary E. Comstock
Vice Moderator
Prov MCE Board

Monday
Oct. 12, 1981

I believe that Phillip Clarke is ready to be a Clergy in "The Universal Fellowship of Metropolitan Community Churches".

He has alot of compassion for other people. He relates well to both men and women. Phil sure has grown alot in the last few years. He is more mature. Although he is not perfect, makes mistakes sometimes, and he and I don't always agree, I believe he is truly called to be a Clergy in U.F.M.C.C. He is just full of energy. I know that special energy comes from God.

Phil has been a very busy person. He is involved in many activities in M.C.C. Providence. He is always willing to help on committees, and he is not afraid of getting his hands dirty. He is now helping to take care of Fellowship Hour after Church services. When it came to Cleaning up Parsonage of M.C.C. Providence, he pitched right in to help. Also he has been involved with the Lesbian/Gay Community. He has been supportive of Lesbian/Gay pride week activities and fund raisers. Also he has staffed the Gay Help Line in Providence. He also has helped with

(2)

Bible study. Phil is a friendly, kind, caring man.

Phil is an openly gay person in Rhode Island. I believe that it is so important, for someone who is to be a Clergy in U.F.M.C.C., to be honest about themselves. A person who is not ashamed of being gay can reach out and help others who believe that God doesn't love them because they are a Lesbian/Gay person. Phil also is not a Closet Christian.

He takes an active part in our services and he sure loves to sing and praise the Lord. His preaching is good, he gets his point across to the people.

Phil attends all Board meetings, ^{and} Northeast District Conferences.

Everyone has room to learn, that is why I believe everyone should attend Board meetings, Church services District Conferences, and other activities.

Phil has room for improvement, as we all do. After all we are only Human Beings. I hope and pray that if it is God's will Phillip Clarke will become a Clergy in U.F.M.C.C.

William J. Mencer
(Board Member)

Phil Eberle is a professional minister. In every area of his life the church is always first and there seems to be no doubt in his mind that this is a lasting commitment. I believe that Phil is a strong leader and source of strength for our community. He has willingly made many sacrifices in his personal life to answer his calling to our fellowship.

Phil has a healthy attitude towards relationships with MCC ministers (clergy). He realizes the difficulty in maintaining a lasting relationship and the special part a spouse must be willing to play if a relationship could work (moving around, being the major support emotionally and financially). I know that Phil would give up a partner if it interfered at all with his ministry.

I have to search my brain to think of an area that needs work, as I have seen tremendous growth in Phil over the past three years. He feels very strongly about members of the church tithing, and has been accused of having a "holier than thou" attitude sometimes. I feel that he has a good attitude but gets discouraged at times when people don't do their part. I believe that he handles the situation well and makes an effort not to hurt people's feelings.

I strongly recommend Phil for

a license to become a member of the
clergy of MCC.

Sincerely

Stephanie Jiddol
Board of Directors
MCC Providence



METROPOLITAN COMMUNITY CHURCH OF GREATER PROVIDENCE

POB 1462

PROVIDENCE, R.I. 02901

Rev. George S. McDermott, Pastor
5 Junction Street, Providence
401-272-9247

Sunday Services - 7:00pm
134 Mathewson Street

November 7, 1981

District Review Committee
Northeast District
Universal Fellowship of Metropolitan Community Churches
Los Angeles, California 90029

RE: Phillip Eberle for licensing

Dear Members of District Review Committee:

Greetings in the name of Christ Jesus who has set us free to be, and to know the wholeness of that inner self.

Although I am writing this in direct response to a request for the pastor's evaluation, Phillip and I have gone over much of this in person and have shared some of what is written here. I will also say that I do recommend Phillip for licensure as a professional minister within this Fellowship knowing that he will do well, and will also provide a sense of responsibility and dedication. Phillip has many areas of strength, but also has some areas of weakness which first I would like to share, and then follow them with what I would consider his strengths.

Phillip and I have discussed his need to be able to respond to anger and confrontation in conflict. Neither of these areas has been a strong area for him, but during the past year Phillip has improved in both areas. There was a time when Phillip would withdraw completely and thus make it almost impossible for anyone to reach him. Now although he may pull back for a short time, however, it appears to be a time of reflection that he may face the conflict and his own anger more positively. Although he is working through both of these nicely, it might be of help he would be willing to work with a professional counselor outside of the church where he might feel more free to express some of his more inner feelings.

Two other areas which have been of some concern for me, as Phillip's pastor, is his somewhat less flexible attitude towards some matters of worship and even towards some persons who share different life styles than himself. In this latter he is far more flexible than in the areas of worship. Phillip is far more evangelical than others within the present congregation, many of whom have come from more liturgical backgrounds. As a result periodically (mostly to those of us in closer company) he will express some dissatisfaction with styles of worship and often finds less flexibility in his thinking towards them. However, he will carry through with forms of worship which are not familiar to him and do a more than adequate care in expressing the worship experience for others. There are also times when

Phillip will change his mind from a viewpoint that he has previously expressed openly, and for no apparent reason will suddenly change when it appears that others are not agreeing with him, although he may fully be correct in his initial thinking. He gives me the impression that will change according to the tide if though it may well go against his judgment of what is correct. I would hope that more often he would be willing to stand in the minority than to stand with the majority openly. This comes directly to a second area here that Phillip has had more difficulty in the past with than he does at present, although some of it still prevails. He has always had some difficulty with authority and understanding that at times when he may not appreciate what has happened he will have to work with that authority, even though he might assist in its change later on. There have been situations in the course of last year when Phillip had the tendency to hear what was being told him to do, but for some reason or other never got to doing what was required of him. Most of this has changed, and Phillip has responded more positively to authority. I am of the opinion that during the course of the coming months more work will be done in this area in helping his own response and in helping Phillip to understand that responding to authority does not always mean total agreement, but does mean cooperation.

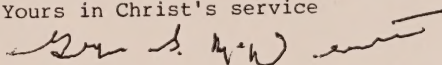
In spite of these particular weaknesses and those mentioned on the evaluation sheet, Phillip is a strong and earnest worker. Sometimes he has taken upon himself responsibilities that belonged to someone else, but rather than see it go in-completed Phillip would go ahead and do it. This has often brought some anger out of him which he has failed to express in the past, but is gradually learning how to express it positively and for the constructive purpose of others concerned. He has learned that he has skills in facilitating a rap group and conducting a Bible study, both of which he has done excellent. When he celebrates Holy Communion it is with the attitude that he is sharing something with others that mean life to them and the joy of life itself through the love of God. His whole expression of worship is preparing others and himself for something wonderful to happen, whether in reading the scriptures, or delivering the Word through proclamation, or celebrating Holy Communion. He comes across with a genuine concern for others, and where in the past his mood swings have caused some to remove themselves, there has been less of this in the recent present. He has gained more control of some of his feelings and has realized that there must be some degree of control if others are to respond to him and find his caring genuine. Phillip has a desire to see people grow, and is willing to find himself involved in those areas which will help. Phillip attempts in every way to carry through for himself what he expects out of others, and does not expect from another what he will not do himself. This is commendable and consequently carries itself over into such areas as tithing, responsibility in service both committees and worship, and in providing for himself in the material things of life and caring for himself. He is growing in his friendships and learning the value of true friendship. At the present time he is not living in relationship with another significant other, but does carry through a very close friendship which has proved to be as close as any two persons might be even if they were in a partner relationship. This has been a valuable experience for him and one that has helped him to grow.

Indeed, Phillip will be an asset to the Fellowship, and dedicated in his ministry, whatever that might be. It seems that at this time it might be well for him to work in an Associate relationship for a year or two before taking on himself a new work. He has often expressed interest in new works in areas where there is no

UFMCC congregation. However, although I am sure this is where he may eventually find himself, it might well be for his own growth that he establish himself for at least one or two years an Associate or Assistant pastor position with another Pastor. jHe is not afriad of work, and even that means supporting himself with some form of secular work during the period of time if working as an Associate.

Again, I would like to sincerely express the fact that Phillip is ready for licensure and that with some work on his deficient areas he will continue to make his relationship with God in Christ Jesus a living reality to those who know him and meet him. Indeed, his faith is the backbone of his life and works.

Yours in Christ's service

A handwritten signature in dark ink, appearing to read "George S. McDermott", written in a cursive style.

Rev. George S. McDermott, Pastor

cc: file



METROPOLITAN COMMUNITY CHURCH
OF GREATER PROVIDENCE
POB 1462 PROVIDENCE, R.I. 02901

Rev. George S. McDermott, Pastor
5 Junction Street, Providence
401-272-9247

Sunday Services - 7:00pm
134 Mathewson Street

To whom it may concern:

I believe Phil Eberle
should be licensed as clergy in
MCC.

Phil has demonstrated much
organizational talent and
leadership ability here in
Providence. He has set up and
co-facilitates our current highly
successful rap group series and
bible studies. Taking the lead in
helping parishioners with their
stewardship here in Providence,
he provides both a good example
and lends a helping hand when
needed. Phil has done much work
in our community outreach program
and with our fund raising
efforts as well.

Phil has grown much here at
Providence and it is a special
pleasure to see him doing the
Lords work. Phil's Spirit filled
ministry is an example for us all
to follow.

I would like to recommend Phil
Eberle for licensing as a
clergyperson in Metropolitan
Community Church.

Sincerely,

William D. Counts
William D. Counts
Treasurer
MCC Providence

ge,

Just a short note of praise which I feel I must include. I don't think the "grade" on this really matters to Phil. What does matter to me, I guess, is that for the first time in a long time I was made to seek and think. It has been a tremendous experience.

I don't know how well I did, but I do know that I was excited and stimulated to the point of shaking and tears. I thank you for this. I have been opened.

Phil



